000 maternal uncle and his nephew, and the importance of matrilineal kin.

863 862 The child is breast-fed by its mother until four or five years old. In case the mother gives birth to another child during this period, breast feeding will immediately stop and the child will be given corn cake and sweet potatoes like an adult.

854 567 867 It is one of the duties of young girl slaves to take care of the child. The Lolo make no distinction in their treatment of male or female infants, but the class line between black and white is clear cut. The adults usually call a certain child "black bone," that is, black Lolo, to distinguish it from "white bone" or white Lolo. The "black bone" belongs to the noble class while the "white bone" to the slave class. Therefore, as the child grows up, it gradually perceives the difference between black and white, or noble and mean.

857 The early years are the happiest period in a Lolo's life. Every day after the meal the child is free to come and go as he pleases, and to play in a group with neighboring children. Sometimes they go to the mountains to cool themselves; other times they play in the corn fields. By this time, the black Lolo

857 567 868 child has already begun to assume leadership over the white Lolo children of his age group, who would usually take orders from him. In poor white Lolo families, the children go to work with the adults and learn to tend cattle or to farm by the time they are seven or eight.

857 868 In the period between childhood and youth, boys and girls begin to be separated by the boundaries of sex in work and play. Black Lolo boys start to learn to shoot, to use a gun, and to pursue each other on horseback. Whenever clan feuds are fought, they all become excited and want to show off their skill. They form a small band of their own to attack the enemies and rob enemy property. Once their reputation for bravery becomes widespread, they will have hopes of becoming leaders in the future. On the other hand, girls' activities are centered around the house. They learn to sew and knit, to embroider, to assign work to household slaves, and in general to manage family property and affairs for their parents. As "female house managers" they have a high position in the family.

836 605 Young men and women are free to love and to have sexual relations provided they do not violate Lolo traditions, such as the interdiction on marriage within the patrilineal clan or intermarriage between black and white Lolo. Corn fields or thick grass on the mountain are suitable places for love-making, especially between cross cousins [48] because of their close kinship and the encouragement given by the family to cross-cousin

836 marriage. Therefore illicit love between cross-cousins is not
605 prohibited by society. As to the selection of mates, marriage procedure, the wedding ceremony, and other like subjects, these will be discussed in the next chapter.

591 When a woman marries, she goes to stay with her hus-
592 band. They have a small family of their own, living separately from the husband's parents and managing their own independent economic life. Upon the birth of a child, they themselves begin to assume parental responsibility.

The birthday of a Lolo man is not taken very seriously
527 until he reaches the age of forty. After forty, every birthday
574 is celebrated with a feast for which cattle is killed and prepared for food. Relatives and friends come to congratulate
[431] him with gifts of wine and sweets, while his son-in-law, sister's son, and others present cloth or cotton goods. The guests are entertained with food and wine by the host during a most enjoyable evening for the family.

764 Death and burial has many complicated forms of cere-
182 mony, most of them related to religion and magic. The bur-
[614] ial ceremony is the occasion for the largest clan gathering and has a great influence on Lolo social life. As death and burial are painful to those who survive, the blood kin of the deceased seem to forget how to act and behave themselves after much crying and wailing; so the neighbors and relatives come to offer their condolences and sympathy, while the formality of the ceremony helps the blood kin to overcome their psychological block and to return gradually to normal life. In the course of time, the burial ceremony becomes conventionalized and its prescribed forms are followed generation after generation. For this reason, it performs the important function of achieving social solidarity and the stabilization of human psychology. Several years ago when an old Lolo of the En-cha branch died, thousands of mourners came from all over Liang Shan to pay tribute, and the event aroused a great deal of excitement. This represents an abnormal aspect of Lolo life and helps to establish equilibrium and make adjustments in their social system. It also shows the close interrelationship between the family and clan kin as well as larger social groups.

[Errata. Should be crisis —analyst.]

582 [601] Since the Lolo have practiced cross-cousin marriage for generations, there are no special kinship terms of address between wife's parents and son-in-law, and between father-in-law and daughter-in-law. The two clans of the son-in-law and daughter-in-law are bifurcated from the wife's clan, which in turn is bifurcated from the mother's clan. The relationship between the patrilineal and matrilineal clans is the closest as they are continuously interlinked through marriage. To illustrate this interrelationship between cross-cousin marriage and clan organization, the above figure is given.

In the solid rectangle, the three parallelograms represent three generations, namely, father, son, and son's son. The straight lines from the four corners A, B, C, and D denote their descending lineage, the male from father, son, to son's son, and the female from mother, daughter, to daughter's daughter. In the first generation, A and B are two males, each representing a clan and each having a sister. D, the sister of A, is married to B as wife; C, the sister of B, is married to A as wife, that is, A and B marry each other's sister. In the second generation, the children of A and B, because of the priority of cross-cousin [52] marriage, are also mutually matched, so that the son of A marries the daughter of B, and the son of B marries the daughter of A. Thus the children of A and B have a double cross-cousin relationship. To the son of A, the daughter of B is father's sister's daughter as well as mother's brother's daughter. To the daughter of B, the son of A is father's sister's son as well as mother's brother's son. In the third generation, again because of mutual cross-cousin marriage, the relationship reverts to the formula of the first generation. The daughter of A's daughter is married to the son of A's son, and the daughter of B's daughter married to the son of B's son. Thus each returns to her original clan. In other words, intermarriages between the clans of A and B are all cross-cousin marriages; thus in principle, cross-cousin marriages can be practiced without end from generation to generation.

•605 835 Because of their priority in marriage, Lolo cross-cousins treat each other quite differently from the way brothers and sisters treat each other. Cross-cousins of the opposite sex who have preferential marriage privileges can make love freely among themselves; they can play and flirt with each other and eventually have sexual relationships. This is quite different from the strict relationship between brothers and sisters, who never act loosely toward each other. Therefore it can be seen how customs and traditions mold individual

behavior and attitudes and how they regulate interpersonal obligations and duties.

Fourthly, Lolo preferential marriage is limited to cross-cousins, including ego and father's sister's daughter or ego and mother's brother's daughter. As to parallel cousins, in addition to father's brother's daughter, mother's sister's daughter and ego are also prohibited from contracting marriage relationships. This prohibition of maternal parallel-cousin marriage is quite different from the Han-Chinese custom and may be due to the Lolo emphasis on the maternal lineage. The children of the maternal aunt are treated in the same way as the children of the paternal uncle. In the Lolo language, mother's sister's children are also addressed as ma dzz gni mo, denoting a relationship similar to that between brothers and sisters. Therefore they are accorded the same treatment.

To make it easy to understand, a chart is given on the following page to indicate the marriage relationship or the interdiction of a marriage relationship between brothers and sisters of the same generation and between male and female cousins of different categories.

Fifthly, the Lolo practice the levirate, which means that a man marries the widow of his deceased brother, whether an elder or younger brother. This tradition is quite different from the Han-Chinese, but may have the same origin as the adelphogamy of the Tibetan people, or a variation of it. As a whole the Lolo levirate tends to keep the womenfolk within the clan. Once a woman has entered a clan, she is not supposed to remarry into another, but can only be transferred by marriage within the clan so that she will remain forever its member.

[53 - Chart appears here.]

[54] The levirate is known as "marriage transference within the clan branch." Transferring the marriage to an elder or younger brother of the deceased's generation is considered good form. If there is no blood brother, then a male paternal cousin from the nearest in kinship to the most distant is also acceptable. The practice of marriage transference has had a long history and prevails among the Lolo everywhere. Today the levirate is practiced not only within the same generation, but there is also the practice of the nephew's marrying the widow of father's younger brother or the younger uncle's marrying the widow of brother's son. Cases like these are quite numerous. For example, the wife of our second headman-protector, Li-ch'ü Lao-mu, is En-cha